1:Anonymous U-/ (no date)1949 RB5 Lithuanians RB5

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"For three years we have listened to ravings regarding the paradise which would follow the Five Year Plan. Yet the situation gets worse every month. Selling our last overcoat, we buy food for our children. We work long hours to earn one tenth of what is needed to fight hunger. Our children no longer know what sugar, butter, or meat look like. After a hard day's work we must go to the *agitpunkt* to listen to what Stalin had said regarding life after five years. We go home at night with clubs in hand lest militiamen or soldiers should attack and disrobe us. A great many lives have been lost because of a well-worn overcoat. The silhouette of an approaching human figure causes us to make a wide detour. The militia "check our papers" at night—in other words, we are robbed by the representatives of "law and order." If one complains, he is accused of being a "counterrevolutionary" by drunken militiamen.

"There is very little electricity. Fences, window sills and partitions were burned for fuel. Roofs are holed. Only ten percent of our production remains in the country, the rest is moved to Russia—to the paradise where father and teacher Stalin feeds everyone with milk and honey, where orange factories are producing in three shifts, where bolognas are mined and where working people live in salons. The communists now tell us that our beautiful structures erected in 1935 and earlier were built by the working people as part of the 5 Year Plan. Should one evince the slightest doubt—he is exiled to Siberia for 10 to 15 years. Lavishly furnished shops for communists sell at black market prices. These are not for us: our one month's earnings are not enough to buy one day's needed supplies. Officially, we are all equal but—communists live extravagantly in sumptuous apartments while in the grace of their masters. They eat in separate restaurants and buy in special stores. Those who earn their bread in sweat—are hungry and ragged.

"Under armed guard we are forced to march in "the demonstrations of joy." The bayonets of the MVD troops prod us to "hail" when passing the reviewing stand. Nevertheless, our heads sag or turn away. . . .

"We are very much surprised at the timidity of the Vatican broadcasts. Why be afraid? We are not afraid to die for our Faith, for our Homeland and for Civilization! Fear not to lift your voice in loud protest! Harbor no fears for us—*nothing could possibly be worse*. We are dying, but in dying we want to know that there are people in the free part of the world who do not fear to raise their voice in behalf of the oppressed. Do not be afraid to drop the atomic bomb which our oppressors fear so greatly—we are prepared to pay this price for Freedom!"

Religion

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According to the *Statistical Annual of Lithuania for* 1940, Lithuania—including part of the Vilnius District but excluding the Klaipėda Area—at the end of 1940 counted a population of 3,032,863, distributed by nationalities as follows:

Lithuanians	80.60%	Russians	2.35%
Jews	7.15%	Latvians	0.69%
Germans	4.10%	Whiteruthenes	0.21%
Poles	3.04%	Others	1.86%

162 The population's distribution by religion (1923):

Roman Catholics ..	80.48%	Greek Orthodox ...	2.54%
Protestants	9.54%	Other Christians ...	0.09%
Israelites	7.26%	Other non-Christians	0.09%

167 The situation has undergone a radical change in consequence of the Hitler-Stalin Pacts of 1939-1941, when "exchanges of population" and "repatriation" were applied: nearly all Lithuanian Protestants were "repatriated" to Germany as alleged members of the Germanic race, even though a great many of them had never had any German blood connections. During the German occupation, nearly all—except some 20,000—Lithuanian Jews were either exterminated by the Nazis or deported to Western Europe. The new Russian settlers had fled with the Red Army and the NKVD in 1941, speeded by the Lithuanian insurgents. Repatriates of true Teutonic ancestry had come back with the German troops and again retreated with the Nazis. Some 160,000 Poles were repatriated to Poland by Stalin's orders in 1945 and 1946.

Therefore, when the Russian regime established itself in Lithuania, the invader had to deal with an *exclusively Lithuanian Roman Catholic population*—and the imported Russian and Asiatic hordes of "masters."

795 When the Russians occupied the country in June 1940, the Church of Lithuania was organized into an Archdiocese of Vilnius (under Archbishops Romuald Jałbrzykowski and Mečys Reinys), the Metropolitan Archdiocese of Kaunas (under Archbishop Juozas Skvireckas and Auxiliary Bishop Vincas Brizgys), the Bishopric of Kaišiadorys (under Bishop Juozas Kukta), the Bishopric of Panevėžys (under Bishop Kazys Paltarokas), the Bishopric of Telšiai and the Prelacy of Klaipėda-Memel (under Bishop Justinas Staugaitis and Auxiliary Bishop Vincas Borisevičius), the Bishopric of Vilkaviškis (under Bishop Antanas Karosas and Auxiliary Bishop Vincas Padolskis), and the Bishopric for the Armed Forces with Bishop Teofilius Matulionis as the Chief Chaplain. In addition, Archbishop Emeritus Pranciškus Karevičius and Bishop Petras Pranas Bučys of the Byzantine rite resident in Rome, were in Lithuania. Archbishop O'Rourke of Danzig, former Bishop of Vilnius, had settled in Lithuania since the German annexation of Danzig. Altogether, Lithuania had 13 Bishops and 1 refugee Bishop.

During the war, Bishop Bučys lived in Rome. Bishop Staugaitis of Telšiai died in 1943 and Bishop Pranciškus Ramanauskas was consecrated for that See. Bishop Kukta died in 1942 and Bishop Matulionis assumed the See of Kaišiadorys. The retreating Germans deported Archbishop Skvireckas and Bishops Brizgys and Padolskis to Germany. *Eight Bishops remained* in the country when the Russians again came in 1944.

Thereafter—Archbishop Jałbrzykowski was repatriated to Poland to administer the southern, Polish part of the Archdiocese of Vilnius (with the See at Białystok), Archbishop Karevičius died 30 May 1945 at Marijampolė, and the nonagenarian Bishop Karosas died 7 July 1947 at Marijampolė. Archbishop Reinys "vanished" in June 1947, soon after an alleged "interview" with *Tass*, and Bishops Borisevičius, Ramanauskas and Matulionis were either killed or exiled to

723 722 "latent enemies of the people." Mobilization exercises are periodically staged, to test the apparatus. Speakers addressing mass meetings denounce American and British "imperialists" and "warmongering aggressors." War morale permeates the administrative apparatus, the Party and army circles. Workers are urged to strain every effort for the "defense of the Soviet motherland" and to increase the output.

[207] Radio listening sets are still in existence. Their number is considerably smaller than before the war, inasmuch as permits are required. Such permits are given by the authorities to "loyal citizens" and every applicant would automatically place himself under suspicion. "Radio points" are installed in KP/b clubs, "Red Corners," and loudspeakers blare out the broadcasts from Vilnius and Moscow.

Nevertheless, several hundred unregistered radio receiving sets are owned illegally, and foreign broadcasts are heard.

Population and Minorities

● 162 Lithuania presently has roughly 2,300,000 inhabitants—a loss of 200,000 within the single year 1948. However, over 200,000 Soviet nationals—armed forces, MGB, MVD, and settlers—replaced the natives. The colonists settled where the long arm of the guerrillas cannot reach them—in large cities and in the areas where there were Russian settlements prior to 1940: in Zarasai county, and at Jonava and Kruonis. Russians are also settled in the Klaipėda District and in the western areas (Samagitia) which were largely depopulated by the retreating Germans and several "operations" of the MVD-MGB. Few Russians settled along the Polish-Lithuanian frontier and some 20,000 Lithuanians "repatriated" from Poland were moved there. East Prussia—in both the Russian and Polish-annexed sections—is settled predominantly by White-ruthenes (Byelorussians), presumably in an attempt to erect a Whiteruthenian "wedge toward the sea" which would finally cut off Lithuania from the Baltic.

Kaunas has a population of 150,000, of whom 60% are Lithuanians. Vilnius has a population of about 160,000, of whom 37% are Lithuanians, 23% are Poles, 40% are Russians and others. There is no longer a separate Polish underground since the "repatriation" of Poles.

There are practically no native Germans left, but there are thousands of German vagrants, mostly women and children who seek food and work on farms. Some Tatars, Karaims and Gypsies survived.

563 About 3,000 native Jews stayed in the country and some 15,000 other Jews arrived from Russia. The Jews settled in the cities and occupy the more important posts in the administration. Their children attend Russian schools exclusively. For these reasons, the natives distrust Jews. Even those Jews whom the Lithuanians had saved from extermination during the Nazi occupation at great personal risk, avoid helping those who aided them. In fact, when now approached for aid to save their benefactors from deportation, they complain that "food had been bad" when they were hiding on Lithuanian farms.

In Butrimonys, where some 100 Jewish families lived before the war, only several families survived. One of the surviving Jews was especially ungrateful toward the farmer who had saved him at great per-

3: Simutis S-4 (no date) 1942 RB5 Lithuanians RB5

161 According to the census of September 17, 1923, Lithuania had 2,170,616 inhabitants. This number, it was estimated, had increased to 2,575,363 by 1939. However, about 153,793 were lost by the forced cession to Germany of Klaipeda (Memel) Territory in March, 1939, and about 457,500 were regained through the return of a portion of the Vilnius region in October, 1939. Thus, Lithuania at the end of 1939 had about 2,879,070 inhabitants.[18] But since then still further changes occurred. After the occupation in June, 1940, [697] Soviet Russia started the Sovietization of Lithuania. Those [167] suspected as "enemies of the people" were arrested and deported to the interior of Russia, mostly to Siberia. Conservative estimates put the number of persons so deported at 70,000. In addition, by an agreement concluded between Russian and German governments, about 60,000 persons were "repatriated" by Germany as persons of German extraction. When Germany started the attack on Soviet Russia on June 22, a part of Jewish population fled with the Red Army. Therefore, it is estimated that Lithuania as a consequence of Soviet Russian and German occupation lost about 150,000 inhabitants.

162 About 76.7 percent of the inhabitants live on farms and villages, while the remaining 23.3 percent live in the towns. The towns are not numerous and in most cases are small. The larger and more important are Vilnius, the capital, with 210,000 inhabitants; Kaunas, with about 130,000 inhabitants; Klaipeda, the Baltic port, with 58,000 inhabitants; Siauliai, an important center of communications and the center of the leather industry, with about 30,000 inhabitants; and Panevezys, an old commercial and administrative center, with 25,000 inhabitants. The average density of the popula-

[18] Centralinis Statistikos Biuras, *Statistikos Biuletenis* (Bulletin of Statistics), Nr. 10., Kaunas, Oct. 1939, p. 1. (Hereafter referred to as S. Biul. 10.)

3: Simutis S-4 (no date) 1942 RB5 Lithuanians RB5

tion of Lithuania is estimated at 118.6 per square mile. The western and southwestern parts of Lithuania are more densely inhabited, the county of Vilkaviskis having an average population of 147.6 per square mile and the county of Marijampole, 116.8. The southern, northern, and northeastern parts of the country are less densely inhabited than the western. For example, the counties of Seinai, Telsiai, and Zarasai have only 78 inhabitants per square mile.[19]

According to nationality, the inhabitants of Lithuania are divided as in Table 1. The religions are shown in Table 2 and occupations in Table 3.

TABLE 1

NATIONALITIES IN LITHUANIA

NATIONALITY	NUMBER	PERCENT OF TOTAL
Lithuanians	1,739,489	80.60
Jews	154,321	7.15
Germans	88,568	4.10
Poles	65,628	3.04
Russians	50,727	2.34
Latvians	14,930	.69
White Russians	4,421	.21
All others	40,075	1.86

TABLE 2

RELIGIONS

RELIGION	NUMBER	PERCENT
Roman Catholic	1,129,870	80.33
Lutheran (Evangelist)	207,118	9.56
Russian Orthodox	55,122	2.62
All other Christian	1,889	.08
Hebrew	157,527	7.30
All other non-Christian	1,640	.07

[19] C.S.B., *La Lithuanie en chiffres 1918–1928*, Kaunas, 1929, p. 2.

3r Simutis S-4 (no date) 1942 RB5 Lithuanians RB5

TABLE 3

● 162 OCCUPATIONS

OCCUPATION	NUMBER	PERCENT
Agriculture	1,129,870	76.71
Industry and handicraft	94,731	6.43
Transportation and communication	15,585	1.06
Commerce and credit	37,268	2.53
Civil service and professionals	47,408	3.22
Other occupations	148,083	10.05

From the figures in these tables, it can be seen that Lithuania has comparatively small minorities and is predominantly an agricultural country, with more than 76 percent of the population engaged in farming. The percentage of minorities may have been increased somewhat by the changing conditions. The percentage of Jews, no doubt, has risen with the return of Vilnius, which has a large Jewish population. The total percentage of Poles and White Russians will also be somewhat higher than it was when these figures were compiled.

The figures of the German minority, of course, have been completely altered since 1939. After Klaipeda Territory was seized by Germany the percentage of Germans in Lithuania amounted to not more than one and one-half percent of the entire population. With the subsequent repatriation of all Germans from Lithuania in 1941, this minority has wholly disappeared.

565 Lithuania has no distinctive social classes. Peasants reestablished Lithuania in 1918, and the sons of peasants were running the state affairs until Soviet Russia's occupation on June 15, 1940.

ooopletely foreign.

962 191 Lithuanian is spoken today by about three million people, half of whom understand only their native language. Since a detailed description of the Lithuanian language area would extend considerably beyond the limits of this presentation, only the following may be said briefly on the subject: Lithuanian is the native language of the overwhelming majority of the inhabitants of the Lithuanian state. Beyond this /16/ a large section of the Lithuanian language area is found today under Polish rule (the Vilna area). Furthermore, the area of the Lithuanian language projects on the one hand into Latvia and on the other into East [167] Prussia. Finally, there are in the United States large, close-knit Lithuanian communities which may include a total of about half a million people. In Chicago alone 70,000 Lithuanians have been counted. These people are emigrants and their descendants. Large Lithuanian colonies have also arisen in South America, especially in recent times.

197 184 In spite of its relatively small size we find within the enclosure of the Lithuanian language area a large number of dialectal differences. The principal dialects are High Lithuanian and Low Lithuanian (Samogitian), of which the latter is related to the former in about the same way as Low German is to High German. In addition to its vocabulary, Samogitian is distinguished from High Lithuanian by its accentuation, its drawled pronunciation, and its loss of fully pronounced endings. It is divided in turn into the dialects of Raseiniai and Telšiai, which are distinguished from each other principally by transposition of the vowels of the diphthongs. In the writings of the poetess Žemaitė, Low Lithuanian stands out sharply in syntax and vocabulary.

The High Lithuanian dialect group is divided into an eastern and a western subgroup. Western High Lithuanian in turn consists of two dialects, whose border is formed approximately by

181 that we have here a rounded-off and self-contained culture. Such a culture never originates through a random accumulation of human beings, but always through a nation. In our case this culture was a typical peasant culture.

369 A combination of the most varied historical
565 circumstances, which cannot be gone into in this
• 162 context, led to the result that the Lithuanian
563 settling in villages and individual farms has found his way to the city only in most recent times and is beginning to imprint his own stamp on it.

The cultural upper class which determined the face of the Lithuanian city in the past centuries has changed in the course of time. Little is known concerning the city's earliest inhabitants.(1)

[113] 1. A. Bezzenberger, "Der Werdegang des litauischen Volkes," Vierteljahresschrift für Sozial-und Wirtschaftsgeschichte, 1915, Vol. XIII, No. 1, p. 26. "Cities existed only sparsely and, like Vilna, founded in 1321, has probably more foreign than Lithuanian inhabitants."

In the fourteenth century Grand Duke Gedirninas summoned German artisans and tradesmen into the country. (2) There followed the Hanse, which had

[113] 2. On the history of the Hanse in Lithuania cf. Walther Stein, "Vom deutschen Kontor in Kowno," Hansische Geschichtsblätter, 1916, Vol. XXII, Nos. 1 and 2, as well as the references given there.

an office in Kaunas. About the same time the Jews made their entrance and completely changed the city picture. Confined to the border provinces by Russian legislation in later centuries they also /146/ gave their stamp to the Lithuanian provincial cities before the first World War. Accord-

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ing to Ljubawski and Lithuanian cities of the sixteenth century were already overcrowded with Jews (3)

3. Cf. on this point Ljubawski, Oblastnoe dielenie i miestnoe upravlenie Litovski-Russkago gosydarstva ko vremeni izdaniia pervago Litovskago statuta (Districting and Local Administration of the Lithuanian-Russian State at the Time of the Issuance of the First Lithuanian Statute), as well as S. A. Berschadski, Litovski evrei (The Lithuanian Jews) (1883). In recent times the history of Judaism experienced a detailed presentation in Prof. A. Janulaitis, Žydai Lietuvoje (The Jews in Lithuania) (Kaunas, 1923).

The third city element, however, the Poles--as the upper class--at first assimilated the Lithuanian country population which moved in. Even in the nineteenth century a Lithuanian upper class still could not be formed in the cities of the country, since Russian legislation forbade the Lithuanians to occupy any official positions in their own country. Thus--by the irony of history--the first nucleus of an educated Lithuanian bourgeoisie arose in the cities of inner Russia, where the prohibition did not apply. In place of its own officialdom the land received Russian officials and garrisons, whose religious edification was taken care of by the state in this Roman Catholic country with the erection of Orthodox churches.

The World War finally ended this development through the founding of the Lithuanian state. All at once there is a city class educated abroad and now back home, which, though, not numerous, includes all professions, even artists and scholars. In addition a strong immigration from the countryside set in, for suddenly numerous possibilities to make a living in the cities, in officialdom, in

369 the military, and liberal professions, opened up
162 to the younger peasant generation. An initially
565 favorable economic development encouraged this
563 influx, which again completely changed the face of the city: the city of Kaunas alone doubled its population in a few years. In all areas a lively activity is being unfolded; along with material problems intellectual ones, literature, art, music, theater, science, are suddenly factors in the life of the people.

341 Knowledge of the development sketched here[1]
121 is essential for the understanding of what follows. It might seem, that is, as if a presentation of the cultural elements of the Lithuanian people would have to be restricted solely to this most recent period of time, insofar as the city is concerned. /147/ The historic architecture of the city would then be excluded from our treatment, since it does not bear the stamp of the same racial type. This is perhaps also the reason why until today there is hardly a single Lithuanian presentation of the historic structures of the country.

341 Nevertheless the present work must consider the architecture of the Lithuanian city for various reasons: first of all it was the Lithuanian Grand Dukes, the high nobility, and the clergy who ordered the construction of churches and castle Furthermore--we may think for example of classicism the great artistic epochs are more or less international; and third, the baroque, the most important building style for Lithuania, exercised unquestionable influence on the Lithuanian folk art

346 There are probably no foreigners visiting
177 the country to whom the great religious structures, especially in Kaunas, would not be objects of attention and deliberation. The face of these buildings is clearly turned toward the West and not toward the Russian East. From the west came the Roman-Catholic faith, proclaimed by Benedictines, Dominicans, Cistercians, and other orders in the

[1] [see cat. 116, pp. 162-165 -- Analyst]

133 Neringa* presents a remarkable natural wonder. It is a long strip of earth stretching several tens of kilometers to the south, separating the Baltic Sea from Kurshiu Marios (Courland Spit). It is covered in places by young woodland or low pines, and in some places magnificent sand dunes rise, which around the hamlet of Nida are the highest in Europe. Lithuania's largest river is the Nemunas (Neman). It is navigable from the Alytus. Its most important tributaries inside Lithuania are the Neris (which in turn has its tributaries Shventoiya* and Nevezys), and also the Dubysa and the Sheshupe.

The lowest parts of Lithuania are swampy. There are especially many swamps in the Siauliai area and to the west from the middle of the Nemunas.

137 Wooded surface comprised before the Second World War, 19 percent of the whole Republic. About two-thirds of the woods are coniferous, and about one-third is deciduous. Among the coniferous varieties fir trees and pines predominate. Among the deciduous varieties the ash, the birch, the aspen, and, less often, the alder and oak predominate. The meadows are covered with dense, mellow grass. The natural pastures, and also fodder grass, are the basis for the development of animal husbandry.

132 Owing to the proximity of the sea, the climate is damp and mild. There are no severe winters and no dry winds. The average annual temperature is from plus 6.5° to 7° C.; the average temperature in /5/ January is from minus 2.5° to minus 4.7°; in July it is from plus 17° to 18.6°.

162 The population of Soviet Lithuania (according to the statistics of 1940) is 3,150,000. The bulk of the population consists of Lithuanians (80 per cent). In addition there are Russians, Poles, White Russians, Jews, and Latvians.

631 Administratively Soviet Lithuania is divided into 41 uyezds, 320 volosts, and 2,774 apilinks (selsoviets).

361 The capital of the Republic is Vilnius. The city of Vilnius was founded in the tenth century and has been the capital since 1323. It is situated at the junction of the rivers Vilnele (Vileika) and Neris, on the shores of both rivers.

The largest cities of the Republic are Kaunas, Klaipeda, Siauliai, Paniveshis.

135 In the Republic there are rich resources in water power, of peat and mineral construction material.

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to the good, as such farms generally contribute nothing towards agricultural production and are far from being a social asset. There are no latifundia in Lithuania. The largest estate comprises about 1,000 hectares, and the larger properties exceeding 100 hectares number only 1602, or 0.56% of the total farms.

The proportion of men and women in the rural population is about equal. The country people do not go to the towns in search of work, as urban and country dwellers carry on different trades and their lives are quite separate.

An old barn.

The soil is of average fertility. In the east and south-east, there is a small area which is sandy and not very fertile, while, in the north again, a small area consists of very fertile land. The vast plains of Lithuania are covered with clay — more or less light — deposited during the Ice Age and subjected to centuries of erosion and impoverishment.

The rainfall is fairly heavy, so that much of this low-lying land necessitates drainage works. The State makes itself responsible for the large-scale regularisation of rivers and watercourses and the cutting of drainage channels. The farmers are responsible, with the help of Government subsidies, for ditching and drain-laying on water-logged land. By no means all of the land is satisfactorily drained.. The yield cannot

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I. DEMOGRAPHIC DATA

162 Lithuania is essentially an agricultural country : the 1923 census showed that 76.7% of the inhabitants live in the rural areas and are occupied in agriculture. According to estimates [161] based on the most recent statistics, the total population on January 1st, 1938, was 2,549,668.

At the time of the agricultural census of 1930, the total [423] area (including forest and land not under cultivation) of the agricultural undertakings (287,380) with an area of over 1 hectare was 4,318,514 hectares. As no more recent data are available, it is impossible to calculate the exact density of the rural population or the extent of migration from the country to the [166] towns since 1923. It is, however, clear that, as a result of industrial developments, many landless agricultural labourers have settled in the towns in recent years.

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A Lithuanian house.

11: League of Nations G-4 (no date) 1939 RB5 Lithuanians RB5

VIII. THE ROLE OF LITHUANIAN WOMEN IN AGRICULTURE

Women play an important part in Lithuanian agriculture both economically and intellectually. A farm without a woman is considered as extraordinary; the first thing a young peasant does when he comes into property is to marry, and a widower soon marries again.

From time immemorial, the peasant woman has taken her full share of responsibility in rural work. Though not on such a big scale as at present, she always made butter and cheese, collected eggs and occasionally fattened a pig for the market and sold a few geese. The more skilled even contrived to sell a little honey, dried fruits, poppy-heads and onions, and used to take to the fair in the neighbouring town their homespun linen or cloth. The woman's modest earnings were independent of the revenue from the farm; they covered the housekeeping expenditure and enabled her to put a little aside and even to help her husband on occasion.

In a number of districts, the ancient custom still prevails whereby a girl could reject a suitor who did not promise to confer on her, as mistress of his house, the right to manage the whole financial side of the farm.

Legally, women are treated in Lithuania to-day on a footing of equality with men. They have the right to own and administer land or other immovable property whether married or not. After the parents' death, brothers and sisters inherit the land in equal shares; the widow or widower inherits 25% of the estate. No statistics are available of the number of women landowners, but they are known to be less numerous than the men. The principal reason for this is the desire to avoid breaking up estates. One very widespread custom in many districts is for the peasant to leave his land to his eldest son, requiring him, at the same time to pay over to his sisters and younger brothers in cash or in stock the shares devolving on them. When a girl marries, the share accruing to her is often registered in her husband's name. Before the war, under the law of the Russian Empire, girls in the Province of Kaunas inherited only one-fourteenth of the immovable property. These various factors have all tended to reduce the area owned by women. It is among the owners of large estates that women constitute the highest percentage, but these estates are few in number.

When an agricultural census was taken in 1930, women were found to constitute 50.69% and men 49.31% of the total adult

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162 workers permanently employed in farming. Despite the fairly considerable increase in population, the number of rural inhabitants shows a downward tendency, the drop in the case of women being greater than in that of men. The figures for men and women engaged in farmwork in 1923 and 1930 respectively were as followed.

	Women	Men
1923	594,479	535,392
1930	489,566	501,489

462 Women are making energetic efforts to obtain employment in industry, being more attracted than men by urban life. 464 Those who are prepared to spend their life in domestic occupations remain on the farms, while the daughters of landless parents and large families count on finding less strenuous work in the towns. They enlist in industry or domestic service or in other branches. This circumstance, together with the fact that agricultural undertakings in Lithuania consist mainly of average-sized and small farms worked by the owners themselves, explains the exceptionally low percentage of hired female labour found 464 in agriculture. The figures for male wage-earners are slightly higher, but men too are attracted by the easier methods of 162 earning a livelihood in other branches. The agricultural census of 1930 gave the following figures for workers permanently employed in farming :

	Women	%	Men	%
Members of farmers' families	418,010	42.17	419,509	42.32
Wage-earners	71,556	7.22	82,208	8.29

Thus, 85 % of the population employed in farming consists of members of the family and only 15 % of wage-earners. Both categories include a certain number over fifteen years of age. In 1930, these constituted 12.29 % of the total number of agricultural workers, the percentages being as follows :

	Boys %	Girls %
Members of the family	39.81	31.42
Wage-earners	20.06	8.71

464 The introduction of six standards in the elementary schools and the increase in the number of agricultural and domestic economy schools are responsible for a big drop in the number of children in receipt of wages. For the most part, they work only in summer on their parents' farms.

The small number of girls in receipt of wages in large families — which are more common than not — in the country is

Soviet Government allocated to Lithuania the city and district of Vilna, and thereafter the Russian attitude never wavered in its opposition to the Polish annexation of the Vilna area.

Lithuania also never recognized the loss of her capital and gratefully acknowledged the Soviet attitude in a question in which the entire Lithuanian national prestige was engaged. Lithuania therefore refused to join any anti-Soviet coalition. As early as 1923 she reacted favourably to a Russian offer of a guarantee pact, and in 1926 the Soviet-Lithuanian Guarantee Treaty was signed, the first to be concluded by Russia with one of her western neighbours. In October 1939, Russia having, in co-operation with Germany, liquidated the Polish Republic, handed over to Lithuania the long-coveted Vilna district. According to Polish statistics the territory which had been added to the Lithuanian Republic had over 500,000 inhabitants, of whom 11·3 per cent were Lithuanians, 3·3 per cent Jews, 2·5 per cent Byelorussians and 69·2 per cent Poles. In the town of Vilna itself at the time of the Polish census in 1931, only 1 per cent of all inhabitants gave Lithuanian as their mother tongue; and even as late as 1943 Lithuanians accounted for only 21·7 per cent of Vilna's population. By giving Vilna to Lithuania the Soviet Government made a present which cost them nothing. Indeed, Vilna turned out to be a present given by Russia to Russia. Nine months after the incorporation of Vilna into Lithuania the Soviet Union not only recovered that city but annexed the whole of Lithuania through its transformation into a Soviet Republic. A popular Lithuanian saying gives the whole situation in a nut-shell:'Vilnius is ours, but Lithuania is Russia's'.

Not only the Soviet occupation as such but also the shifting of the capital from Kaunas (Kovno) to Vilna, is detrimental to the interests of the Lithuanian people. While Kaunas, the emergency capital of the inter-war period, was located in the very centre of the Lithuanian 'living-space', Vilna is situated at the ethnical border between Lithuanians and Byelorussians, and is thus strongly exposed to Slav influence.

From the Russian point of view Lithuanian national aspirations not only represented a useful pretext for pressing Poland back to the west, but they also helped towards the establishment of the 'unity of the Njeman valley'. The Njeman – called Memel by the Germans and Nemunas by the Lithuanians – has its source in Byelorussia and is an important means of communication for the Russian timber export trade. Up to 1945 Russia had never controlled the entire course of the river. In Czarist times the mouth of the Njeman was in German hands. In the inter-war period its middle course belonged to Poland, while its mouth had a dramatic history. In January 1923 Lithuania occupied the river mouth together with the port and district of Memel (Klaipeda in Lithuanian), a territory with 150,000 inhabitants, most of them German-